1604

A

NARRATIVE

OF THE

Extraordinary Penitence

OF

Rob. Maynard,

Who was CONDEMN'D

For the *Murder* of *John* Stockton,

Late Victualler in *Grub-street.*

And Executed at *TYBURN*

May the 4*th.*

TOGETHER with the

SEVERAL CONFERENCES

Held with him in *Newgate:*

As also a Copy of the *Papers* which he left to be Publish'd after his DEATH.

By Joseph Stevens *Lecturer of* Cripplegate *on Sunday Mornings.*

Quem pœnitet peccâsse, penè est innocens.

London, Printed for John Dunton *at the* Raven *in* Jewen-Street. 1696. ——— *Price* 6*d.*

An Account of the Penitential Behaviour of ROBERT MAYNARD, *&c.*

ROBERT *Maynard*, (a *Stranger to me*) Condemned the laſt Seſſions but one, and Executed the 4*th* of this preſent Inſtant, as being concerned in the *Barbarous Murder in Grub-ſtreet*; was very Importunate with his near Relations, to engage my Aſſiſtance in the Preparation of his Soul for another World. Upon whoſe Requeſt I Complyed, and, as often as I had Opportunity, I Viſited him. He ſeemed to be filled with Sorrow for his Many, and Crying Sins; Expreſſing, That his Load was very Ponderous, and Inſupportable; not only Diſturbed at the Thoughts of his Shameful End, but ex-

treamly Terrified upon a View of his most Vicious Life, which was the Occasion of his Approaching Unhappy *Exit*. When first I was admitted to him; he Asked me, *Whether there was any Hope of Salvation for such a Vile Wretch as he?* for, Replies he, *As my sins are great, so they are attended with the Highest Aggravations, as being committed against my Conscience, which often interposed, and would have diverted me from many Unjust, and Sinful Perpetrations; but I, foolish, giddy Wretch, unwilling to be subject to this Monitor, betook my self to excessive Drinking, Loose Company, and such like, to drown its Cries, and Screeches, and to render my self Unmindful of its Items. With what Face therefore dare I look up towards Heaven, and ask Pardon of that God, whose Vice-gerent I have so proudly disobeyed, and offered so much contempt unto? How can I beg for an Interest in Christ, who have all my Life-time raked in his Wounds, Crucified him daily afresh, and put him to an open shame?* And here he fell into a Strong Agony----My Business with him being to prepare him for his Approaching Death, I thought my self obliged to Answer him to this effect. That Sinners, who have lived all along in Open Defiance to Hea-

ven,

ven, and brought themſelves to an Untimely End by their Lewd Courſes, cannot, (if ſenſible of their own Unworthineſs,) with much Confidence look up to that offended Majeſty, and hope for Pardon, becauſe it is to be preſumed, that Repentance, hurried by a dread of a Shameful Death, and a Fearful Expectation of Hell, is generally ſo haſty, and inconſiderate, that it conſiſts more in Words, and a few Tears, than in an abſolute Coverſion of the Heart, Will, and Affections. But then I urged, that the Fear of Hell uſually is the firſt thing which awakens Vicious Men, and brings them to a Serious Thoughtfulneſs; and though ſuch was the ſuppoſed Motive of his Return, yet I cautioned him againſt Deſpair; adding, That though his Converſion be late, and the time ſhort that he had to effect it in, yet, if it be ſincere, out of Love to God, and hatred to Sin, as this is the Scriptural Notion of Repentance; ſo this is the beſt means to prevail with God to be reconciled, and to Pardon his Iniquities, Tranſgreſſions and Sins. Upon which, he burſt out, *By the help of God I will ſpend the time I have to live in a ſtrict ſearch, and examination of*

my

my Heart, I will not take things upon Truſt, I may eaſily be deceived in the Matters of my Soul; for the Devil is very ready to ſuggeſt, that I have Wept enough. I have Read, ſaid he, *that the Devil goes up and down, like a Roaring Lyon, ſeeking whom he may devour; he has Seduced, Tempted, and Betrayed me, and has now brought me into theſe Unhappy Circumſtances; but, I hope, through Divine Aſſiſtance, I ſhall be enabled to prevent him from tumbling me into Hell. O Lord, help me now in my great Extremity, give me not over to the will of the Common Enemy; vouchſafe me a Portion of thy Grace, and I will endeavour to improve it to thy Glory, and my Souls good. I humbly confeſs that I do not deſerve it, becauſe I too ſadly remember that I have all my Lifetime turned it into wantonneſs; but thou art a God whoſe Nature is to ſhew Mercy, and to paſs by ſins Heartily Repented of:* Here his Agony ceaſed; and being in a fit frame of Spirit for Prayer, He Asked me to joyn with him in that Duty, which I did readily; and, while he was engaged in it, he ſeemed very Devout and Earneſt, as if by his Importunity he would have Wreſted Mercy out of the Hands of God. The Duty being over, he thanked

God

God for that bleſſed opportunity. I then took my leave of him for that time, giving him directions how he ſhould order his Converſation till my next Viſit.

About two or three days after, I went again; and when he was brought to me, he uttered words to this effect, *Bleſſed be God that ever I came into this Priſon; I might have been now running on head-long into Hell, treaſuring up for my ſelf wrath againſt the day of Wrath. I find ſo much comfort in my preſent Circumſtances, that, me thinks, I had rather Dye than Live; for tho God has juſtly permitted my ſins to betray me into this miſery, yet I perceive he delights not in the Death, the Eternal Death of Sinners; tho he ſuffers my Body to be Puniſhed, yet I have hope, he will ſave my Soul for the ſake of his Son Jeſus Chriſt.* Here I interrupted him with this Query, What Teſtimony he could give of the ſincerity of his Repentance? And upon what ground his hope of Heaven was founded? He Anſwered me thus, as near as I can remember, *My Heart is affected with a deep ſorrow for my Sins, the thoughts of them fill me with indignation againſt my ſelf; I am very odious in my own Eyes, it grieves me that*

that I ſhould offend that God, who gave me Life, and Breath, and all things. Time was, and very lately too, that nothing ſo much delighted me, as the being Drunk, keeping Company with lewd Women, Swearing and doing miſchief unto others; but now I abhor and condemn my ſelf, and wiſh I could recal my miſpent time--- I Anſwered him that theſe were good Inſtances of Godly-ſorrow, but withal hinting to him, that this Repentance might be Superficial, and not of much depth; for that the Heart being deceitful, it might Couzen him in his judgment, and inſinuate the belief into him that he was a Devout Publican, when only a vain-glorious Phariſee.--- He replied, *I hope my watchfulneſs over my Heart, will prevent my being deceived by it: And this is my hope, that whereas I never once conſidered of my miſerable ſtate, but run on ſollily in Sin, ſo now I am afflicted and ſore troubled upon a Reflection, and tho God has made uſe of this method to awaken me, yet I hope it is as an earneſt of future mercy.*--- The Night drawing on, I ended my Conference with him in Prayer.

The next time I Viſited him, was in the Evening before the deſigned Execution

on Day, after the laſt Seſſions but one; and going into the Condemned Hole, I found him, with the reſt appointed to Dye, very devout in Prayer; one of his Expreſſions I very well remember, *O Lord, I beſeech thee, let not the good Counſels of thy Miniſter be thrown away upon me, but incline me to be a ſtrict doer, as well as an attentive hearer.* When he had gotten up from off his Knees, ſpake to this effect. *O, Sir, This is the beſt exerciſe that ever I was ingaged in, this is better than a great Eſtate, than Honours, and the moſt raviſhing Pleaſures of this World. If I had kept to this Duty, God's Bleſſings would have attended me, and I had been an happy Man: But thanks be to God that he accepts of my late Addreſſes.* I ask'd him how it was with him? *I find* (ſaid he) *that God is good and Gracious, and delights not in the Afflictions of his Servants; my grief is mingled with inward Joy, ſuch as the World cannot give; nothing delights me ſo much as the thoughts of God, theſe ſpirit, and bear me up under the ſhame and reproach I muſt undergo.* He asked me, *What were my Sentiments of him?* I Anſwered, That if his Expreſſions did proceed from a broken and contrite Heart, I did believe he was in a ſtate of

Grace, and way of Mercy. Upon this we proceeded to Prayer, and while upon his Knees, was, to outward appearance in great Raptures and Extasies. After this I gave him further Directions for the management of that little time he had to live, and so left him.

The next Morning, being *Execution-Day*, about seven a Clock, I went to take my final leave of him, concluding, and he not knowing to the contrary, but that he was to Dye that Day. *Sir* (said he) *the happy time is come, this day I hope to be grasped in the Embraces of my dear Redeemer; now shall I be wafted over into a blessed Eternity, where I shall never weep, nor sorrow more, where no sin, no temptation shall interrupt my Rapturous Enjoyments. When first I came into this Prison my Conscience was so enraged, that I could not rest night nor day; my sleep was disturbed with abundance of ill-aboding Dreams, and was perpetually haunted by my injured Conscience; for God says, there is no Peace to the wicked, and I am sure, I have found it to be true; tho sin be pleasant to the Flesh, yet it is very bitter to the Soul, but thanks be to God, that has given me his Grace to Repent of the Sins of my whole*

whole Life, and has reduced me to such a blessed Frame and temper of Spirit. Then he asked me how and in what sense he should understand that saying of our Saviour, *Come unto me, all ye that travel, and are heavy laden, and I will give rest unto your Souls.* I told him, that Christ addresses himself to penitent Sinners, who are vexed and grieved at their sins, entirely desire to forsake them, and to be admitted into his Communion and Fellowship; and in order hereunto, come unto him by Faith and Repentance; and they who thus return, he will comfort them with peace of Mind here, and Crown their Souls with Glory hereafter; whereupon he replyed, *I hope then my condition is good; for my Conscience, which was so turbulent, and outrageous, is calm and peaceable, and am filled with a Joyful hope of a blessed Eternity.* Then he desired me to go to Prayer with him, which I did; and at length took my final leave of him. Execution being over, I was informed that he did not Dye with the rest of the Prisoners, but respited, as was supposed, by the Keepers of the Prison, till the Sessions following.

It was I think, a Week, or thereabouts, before I went to Visit him; and the rather, because it was generally reported, that he behaved himself very unseemly in the Prison, *Cursing and Swearing*, and living after a loose and debauched rate; that he had broken his fetters, and attempted the breaking Gal. I inquired of Mr. *Tokefield* the Clark, and of some others belonging thereto, of this matter, who told me, That they never had a Prisoner who carried himself better; and that he was *often heard to Pray, and Sing Psalms*. But it unhappily falling out, that a Criminal, who had broken out of one or two Goals, being confined in the Condemned Hole with him, who was a very Reprobate, tempted him to Saw off his Shackles, which he did; and told him, That he could procure his Rescue; but being discovered, he was Chained down close to a Ring, fastned in the Dungeon

Dungeon for such a purpose: He told me, *It was a very great grief to him to be confined with such a lewd Person, for he often interrupted him in his Devotion, and did all he could to be troublesome and vexatious.*

And here he took occasion to give me a large Account of the Murder, and Robbery committed in *Grub-street*, for the which he was Condemned to dye; (though I had before many Discourses with him about it,) it will not be amiss to Insert *HIS RELATION.*

' Being, said he, reduced to Poverty, not for want of Work, ' but through my own Extravagancies, I sought all opportunities to gratifie my craving Appetite, and joyned my self with ' such Company which best suited ' my Wicked Intentions. At ' length

'length Mr. *Stockton*, the Perſon
'Murder'd, was the Man we
'pitch'd upon to Rob and Riſle;
'and one Evening, I, together
'with one *Mercer*, and one *Bevin*,
'went to this *Stockton*'s Houſe to
'Drink, and he and the reſt of us
'were very Merry, but impatiently
'waiting for ſuch a time of Night
'as would be moſt proper for our
'Intended Robbery. I take it up-
'on my Death, that I had no
'*Murder* in my Heart, nor had I
'any ſuch Bloody Deſign, nor did
'the reſt of my Accomplices men-
'tion any ſuch thing, before, nor
'after we came in. Between the
'Hours of Twelve and One (I
'think that was his Expreſſion)
'we gave a Signal to each other
'that it was *high time to begin our*
'*work*. Accordingly I laid hold
'of Mr. *Stockton*, pulling him by
'the Neck-cloth, and Conjuring
'him to be quiet, or otherwiſe it

'would

'would be the worſe for him One
'of the other two Seized him,
'while I Bound his Kinſ-woman,
'and the other went up the Stairs
'to Plunder; but preſently came
'down, and Swore, he could find
'none of the Money ſo much
'talked of: Inſtantly I went
'up, and brought down the Mo-
ney, and, to my great ſurprize,
'found the *Poor Man dead: I*
'asked who Murthered him? One
'of them Reply'd, I did, the Old
'Dog would not be quiet, and there-
'fore I Knocked him o'th' Head.
'I ſaid, I had rather loſt all we
'came for, then this ſhould have
'happen'd.

'When we were coming out,
'*Mercer* (I think he ſaid ſo)
'would have gone back again,
'and killed the Woman; for then
'ſays he, we ſhall have no body
'to Witneſs againſt us: but I
'reſtrain'd

'restrain'd him from that Bloo-
'dy Action, and so we went to
'my House, and there Shared
'the Money amongst us, and
'sent the Plate away to be Melt-
'ed down.

'And this, said he, is the great
'Burden that has Oppressed and
'Wounded my Conscience. For
'though, says he, I did not actu-
'ally Commit the Murther, yet
'I was in their Company that
'perpetrated it, and therefore
'hold my self equally Guilty
'with them; and am not only
'justly Condemned to Dye a
'Temporal Death, but, without
'Infinite Mercy, must Dye E-
'ternally.

'That which most troubles
'me, is, that I should be In-
'strumental of sending a Man
'into another World, without
'any

'any Intimation of his Sudden
'Death, or giving him Time
'to Beg God's Pardon, and
'Mercy.

'I am not so Rigidly dealt
'with, though the Law has
'Condemned me, yet it gives
'me time to Repent of this, and
'all other my Sins; and the
'Lord grant I may Improve the
'Time so Mercifully allowed
'me.

Here I Suited my Discourse to his Ingenuous Confession; and Laboured to make him yet more and more sensible of this Horrid Fact; and indeed, in his general Deportment, I saw visible Characters of Sorrow and Penitency. I Visited him several times after this.

But that which I ſhall further take notice of, is, That on *Monday* Morning, the 4*th* of this Inſtant (the Day appointed for Execution by the Sheriffs, tho' the Keepers of the Priſon knew nothing of it certainly) between the Hours of Six and Seven, I went into the Priſon, and deſired to ſpeak with this *Robert Maynard*, who was brought out to me.

I Asked him how Affairs ſtood between God and his Soul? He told me, *He hoped his Condition was Hopeful; onely*, ſays he, *I am troubled with abundance of vain, wandring Thoughts, which very much interrupt me when I am Praying.*

To

To this, *I* anſwered, That this is a common Calamity, and no Chriſtian is freed from it, but more or leſs is unhappily diſturbed by wandring thoughts; *I* urged, that God would not impute theſe unto him, if he did not nouriſh, and entertain them with delight and complacency, but upon the firſt knowledge of them, laboured to caſt them out of his Mind; that Men are accountable for Evil Thoughts, when they are Entertained with Deſire, and harbour'd as Incentives to Sin.

He Anſwer'd, *I have, and yet do ſtrenuouſly endeavour to eject them, as Perverters of God's Worſhip, and Enemies to the Preparation of my Soul for his Embraces.*

In the Interim, the Great Bell in the Neighbouring Steeple began to Tole; he listens, and in a Great Agony cryes out, *What we dye to day? I did not know it before; this is my Passing-Bell; it would have much troubled me to have heard it, and had left the Work of my Soul unwrought; but blessed be my good God, who has assisted me by his Grace and Blessed Spirit: I am not afraid to Dye, nor nor doth the Noise of that Bell cast me down, but rather urges me to be still working on till my last period.*

Come,

Come, ſays he, *once more to Prayers, it is a bleſſed thing to approach God in Prayer, and I am never better then when I am upon my knees.*

When the Solemnity was over, He asked me to go with him to the Place of Execution, and I did.

He told me, that he had left *SOME PAPERS*, which he deſired me to Print, for the Good of all thoſe who ſurvived him; and would not be eaſie, before I had made him a Promiſe, that I would Print them; I have therefore affixed them, as his *Own Copy*, which I have by me; making no Deviations from his Senſe, only Correcting ſome Paſſages

Paſſages, which, through Diſtraction of his Thoughts, and other Inconveniences which attended him, might be indigeſtedly Penned.

The

THE PAPERS

Left by

Robert Maynard,

Which he deſired might be Publiſh't after his Death.

I Conſidering that being now ſummoned to a ſpeedy appearance before the impartial and moſt dreadful tribunal of the juſt and Righteous Judge of all the Earth, there to anſwer for thoſe many and heinous ſins viſible in my vicious and ill lead Life:

I hold my ſelf obliged to enter into a narrow ſearch, and a very cloſe Inſpection of my heart, and all my ways; indeed are great and many, ſo great that they juſtly bring my body to ſhame and ruine, and my Soul, (if God have not mercy upon it) to endleſs miſery.

Theſe general Conſiderations have almoſt diſtracted my thoughts; yet I cannot find any reſt, till I have made a more diligent ſearch, a more diſtinct and particular diſcovery of all that wickedneſs that has been dam'd up in my heart. My *ſins have now found me out*, and Gods Juſtice has overtaken and arreſted me. So that now being to be made a ſpectacle of ſhame to the world, I leave theſe

as a warning behind me, that all who hear, or read them may fear to do wickedly.---

Let the conſideration of my unhappy condition, add weight to my words.

Dying men ſurely will not diſſemble, and put the World off with ſhams and lyes; I will ſpeak the Truth to God's Glory and my own ſhame.

I confeſs then that the Hand of Heaven has been exceeding Bountiful to me; he has given me all things richly to enjoy. I had no reaſon to murmur, as if my Portion had been ſparing, either in Spiritual or Temporal things.

For, First, I came of very Honeſt and Godly Parents, who took great care to bring up their Children to know their Duty toward God and Men. But I, the worſt of all (after my good Father and Mother had inſtilled what Goodneſs they could into me) would not thankfully receive the Grace of God tendered to me, to Cultivate and Rectify my Rude Nature, nor be ſubject to their wholſome inſtructions, but followed the Notions of my corrupt Heart, ſeldom ſerved God, but often doing the Devils drudgery, ſometimes diverting my ſelf by exceſſive Drinking, ſometimes Gameing, and other Immoral Exerciſes, till I became *a Monſter in Sin, and an Hero in Iniquity.* Now Nature which bluſhed at a Sin, and

and at first made modest Refusals, is become impudent, and bare-faced, and sticks not at the Vilest Perpetration. Now Conscience, which was tender and sensible, is, by my repeated imprudences, become Callous, and past feeling.

Little did I think of after-claps, that there was so much bitterness in the seemingly delicious Draughts of Sin; I was not aware of these furious Eruptions, and violent Thunderings of an injured mind.

But this was my course of Life, while *a single Man.*

When I was about *Eighteen or Nineteen Years Old*, I began to think of Marriage, and at length got me a Wife, deſcended from Honeſt Parents, who was well inclined, and frequently importuned me to be ſo too; often ſoliciting me to go to Church, and ſpend the Lord's Day in his Service, but I was altogether deaf to her Pious Councels, and followed my own heady Humour, and finding by my Extravigant Courſes, that my Subſtance waſted, and I began to be in penury and want, I betook my ſelf to the laſt ſhift, which uſually looſe Livers do, namely, *To Liſt my ſelf for a Soldier*; I was not long in that imploy, but I began to think of getting a Diſcharge, which I did; but when returned Home,

Home, I could not ſettle to any buſineſs, whereby to get an honeſt lively-hood; but alienating my Affections from my Wife, (*perfideous wretch that I was*!) I ſoon contracted with another Woman, who, in a little time, diſcovered my Villany, and with too much reaſon feared her Life would be miſerable with me; for that if I could violate my Sacred Vows in Matrimony, it was her juſt ſuſpicion I ſhould prove falſe to her, and ſo I did; for I took no care to provide for her, nor for the Iſſue of her Body, but run into daily Extravigancies.

All therefore that I can do, by way of Reparation for the Injuries I have done to theſe *miſerable Women is*, heartily to beg their Pardon, to beſeech God to bleſs

and

and keep them from ſuch baſe and inhuman uſage for the future.

You that know not the depths of Satan, and make light of ſome ſins, eſpecially the to too faſhionable ſin of uncleanneſs; beware in time, as you love your Souls. Delude not your ſelves with theſe vain Thoughts and Arguments, I will only commit ſuch and ſuch a ſin, and ſtop at ſuch a ſtate in wickedneſs, and proceed no further. By theſe Decoys I have plunged my Soul into this great Thraldome. Therefore do not thus provoke God as I have done. For when once Men arrive to ſuch a height of imprudence, as to caſt off all awful Apprehenſions of God, they are readily prepared to commit all manner of Wickedneſs, and inſenſibly plunge themſelves

ſelves into manifold Miſchiefs. Let my down-fall then ſcare you into a Reverential fear of God; or otherwiſe; if my Fate be not yours, yet hell will be your after-reward, from which, I hope the good God, for Chriſt Jeſus ſake will deliver me.

As I am a Monument of ſhame, an object of Scorn, and redicule of Mankind, ſo I am the ſubject of my own ſorrows, I weep, lament, and bewail the Fruits of my Folly; but let none ſo rejoice at my miſery, as to forget themſelves, and run into miſchiefs forbidden. Believe it, a wounded Conſcience in this Life, is an inſupportable Burden, but will prove a never Dying Worm in the World to Come, it will be gnawing and griping to eternal Ages. If you

were

were but ſenſible of the bitter Agonies and ſtrong Convulſions which have ſeized and overwhelmed me, as the juſt effects of a vicious Life, you would be afraid of ſin, and dread every incentive to it. Pray credit my experience; to be ſummoned before an earthly Judg, to be Arreigned and Tried for Life, to be pronounced by the Virdict of the Jury, guilty of Death, to be Tyed up, and ſentence paſt accordingly; theſe are affrighting, and amaſing conſiderations, which ceaſe the Spirits, and put the Powers into confuſion; but I am able to give you aſſurance, that theſe are by vaſt degrees inferiour to that Conſternation which arreſts my trembling and guilty Soul, at the conſideration of its ſudden appearance before the Judgment Seat

Seat of Chriſt, upon whom I entirely depend, and hope will ſhew Mercy upon me, as he has promiſed he will upon all Penitent and Believing Sinners.

That therefore you may avoid the Shame, Reproach, and Ignominy, which *I* endure; be prevailed with to Keep Holy the Sabbath Day, which *I* too much Neglected, and which was an Inlet to all the Sins *I* am guilty of. Let not one Sin get the Aſcendant over you, for one attracts another, a ſecond, a third, and ſo on, even to an infinite number.

When once a Man gives way to the inſinuations, and fair pretences of any one Vice, he is inſenſibly wrought upon by another, and at length becomes ſubſervient to thoſe ſins he had the

leaſt thoughts of, and moſt averſion from. *I* ſhall inſtance in my Self.

When firſt *I* entered upon a Sinful Courſe, *I* thought no wrong to any one, *I* was only injurious to my ſelf, peſtering my Body with Diſeaſes by exceſſive Drinking, waſting my Subſtance by immoderate Gaming; but being reduced to Poverty thereby, *I* was tempted to ſupply my Extravigances by Pilfering and Stealing from others, and, at length, to be inſtrumental in the Murthering of a Man, for which *I* now ſtand juſtly Condemned to Dye.

Though *I* did not actually Murder him, nor knew nothing of his Death, till *I* came down Stairs from Rifling; yet *I* hold my

my Self equally Guilty with thoſe who did.

And *I* beſeech God to Pardon this preſumptuous, inhumane *Act*, *Deliver me from Blood-guiltineſs*, and accept of my late Repentance for all the Sins committed in my Life. *Amen.*

May the 1ſt. 1695.

My moſt Affectionate, but unhappy and ſorrowful Wife.

IT is now too late to wiſh I had been ſo ingenuous and governable as to have liſtned to your affectionate and Pious Counſels, which you often and readily tendered, out of no other deſign, but to be my own friend, and to make me Live in favour with God and Man. I cannot but call to mind how often thou haſt followed me with weeping Eyes, and a ſor-

rowful

rowful Heart, Praying, beſeeching, and entreating me to forſake my looſe and idle Company, to leave that abominable ſin of Curſing and Swearing, to ſerve God, and follow an honeſt imployment, and how indecently and inhumanly I behaved my ſelf towards thee for ſo doing. It cuts me to the Heart that I ſhould abuſe my beſt Friend, and caſt all thy Exhortations behind me, which were expreſſed with ſo much candor, love and condeſcention for theſe my abſurd and unchriſtian dealings towards thee; God Allmighty, who is a moſt Juſt and Righteous Being, has permitted me to be plunged into my preſent unhappy circumſtances, and given me to underſtand, that I have obſtinately withſtood my own Good, and refuſed many fair opportunities of being a happy Man: But, dear Wife, being convinced of thy entire affections towards me, I am bigg with

hope

hope that you will Pardon my former Inſolencies and perverſneſſes; for though I have fooliſhly ſunk into degeneracy, yet I am perſwaded thou haſt not loſt thy wonted Tenderneſs of Spirit, which indeed may be juſtly hardned againſt me, becauſe I have endeavoured always to make thee unſuitable returns; and if ſtill thou haſt any yearniug Bowels after me, I cannot but conclude thou art one of the beſt Wives in Nature. I could wiſh I were in a condition to make thee ſatisfaction for thoſe many days of Grief, thoſe broken ſleeps, thoſe ſighs, ſobs, and heart-akings, I have been the ſole cauſe of. Methinks I hear thy ſweet Expreſſions mingled with Love and fear. Methinks I ſee thee dull and drooping at the refractorineſs of thy Husband, lamenting and almoſt diſtracted, becauſe of his inflexible Humour. Was there ever ſuch a wretch in Nature as I!

Ac-

Accept therefore of these Lines from thy sorrowful and distressed Husband, accept them as the Characters of his Repentance for all the wrong he has done to thee; and read them o're and o're, not to indispose, but to comfort thee with the hope that I am in a way of being Saved; for though God has made use of this severe means to rouse and awaken my Conscience, yet it is, I hope, out of a merciful design to make me happy in the World to come. Be not dismayed at my shameful fall; but entirely cast thy self upon God, who will defend and comfort thee, and turn this temporal Affliction, to thy Spiritual and Eternal Good. Remember to avoid those sins, which thou discovereſt me most prone unto, and all others which thy own Nature may be prompted and inclined to. Never omit thy Duty either publick or private; consult the Glory of God in all thy Actions,

be humble, modeſt, meek, and condeſcending, and an example of Holyneſs to thy Sex. Let the good of thy Child be thy daily care, nouriſh and cheriſh it, and the more, becauſe it is Fatherleſs; and as it grows up, inſtil good Principles into it, learn it to know its Creatour, and the Duty and Homage it owes him. Correct it when neceſſity requires, encourage it to be good, and never be backward in well-doing.

I beſeech thee, dry up thy Tears, and don't contract Diſtempers by immoderate ſorrow. I am but going before, though after an ignominious and ſhameful manner, and e're long thou muſt dye too, and then I hope we ſhall both meet in Heaven. Our parting is dreadful; our adieus are uncooth and formidable, but fate has ſo ordered it, and we muſt reſt contented, though not without ſome Reluctancy, which is incident to fleſh

and

and Blood, and now the more provoked, on account of this unhappy occaſion.

Dear Heart, I muſt think of ſtopping my Pen, for this is only the Inſtrument of thy Sorrow, and the ſad remembrancer of former Tranſactions, and brings afreſh to thy mind the many inſtances of thy ſlighted and abuſed Love; and this will be, to renew thy grief, which is burden enough already, and to repreſent the ſence of my ill-ſpent Life. I beſeech God to pour upon you the Riches of his Goodneſs, to give you all things both for Soul and Body; that you may live in his Faith and fear, and make up that loſt time, occaſioned by my vexatious and troubleſome carriage towards thee. This is all I think fit to communicate to thee, and it is expreſſed with an affectionate Heart. I ſhall end with that ſaying of St. Paul, I pray God grant you, according to the riches of his

Glory, to be ſtrengthned with his might by his Spirit, in the Inner-man, that Chriſt may dwell in your Heart by Faith, that you being rooted and grounded in Love, may be able to comprehend with all Saints, what is the height, breadth, length and depth, and to know the love of Chriſt, which paſſes knowledg, that you may be filled with all the fulneſs of God.

I Reſt thy Affectionate,
but diſtreſſed Husband,

Robert Maynard.

Sinners remember the Expreſſions of a Dying Man, let them ſink deep, and be perpetual warnings to you. Here ends the Confeſſion of *Robert Maynard.*

It

It may reaſonably be preſumed, that if men are not void of Natural Modeſty, and bidden adieu to all ſerioufneſs, theſe lines will affect them, and Spirit them with reſolution againſt the ſins which were the ruin and entire overthrow of this poor Creature; who was willing to expoſe his indigeſted Papers, to publick view, that they might timely prevent wicked men from falling into endleſs miſery; and certainly if ſuch Pathetick Arguings of a Dying Man, be not powerful and influential; it is much to be feared, that men are hardned againſt reproof, and impregnable to good advice. Dying men, who are ſeized with a quick and peircing ſenſe of their ſins, ſpeak with moſt feeling, and leaſt affectation. They tell us plainly, that ſin is pleaſant but for a very little time, that it puts Conſcience into ſtrong Con-

vulsions, and Creates a very Hell within a Man's self; that it hardens him against serious Exhortations, makes him forget God and his Soul; and without infinite Mercy will crush him into the Regions below, where do dwell Devils and Damned Fiends. Who can be better judges of this than they who experience the woful effects of sin? And who more obdurate than they who securely live in sin, notwithstanding such affectionate warnings? I shall therefore make use of this opportunity.

First, To perswade Parents that they take care to bring up their Children in the fear of God; that they instil the Principles of the Christian Religion into their Children betimes, while they are tender and flexible, and subjective to the Admonishments of their Friends. It is a sad consideration

that

that Fathers and Mothers are so generally negligent of this most Christian Duty; and suffer their Children to grow up with no better an Education than corrupt Nature gives them. How often do we hear little Creatures, whose tongues are scarce strong enough to pronounce their Mother Language, take God's Name in vain? Tho they are not sensible of the evil of such Profane Expressions, yet their Parents should Correct them, and they by a constant observation of their severity, would soon learn to avoid the taking of God's Name into their Mouths, at every turn, tho not out of a sense of their duty to God; yet out of fear of Punishment, *Train up a Child*, says the Wise Man, *in the way he should go, and when he is old, he will not depart from it*; that is, initiate, or instruct him; First, according to his Capacity:

pacity: Or rather, Secondly, in that courſe and manner of Life which thou wouldſt have him to chuſe and follow, or as ſome render it, in the beginning of his way, *i. e.* in his tender years, as ſoon as he is capable of Inſtruction; and when grown to Maturity, he will not eaſily deviate from his early Inſtitution; the impreſſions made in Childiſh years will remain; not but that he may fall off, and become a Reprobate; but for the moſt part, a timely and Pious Education, produces a future Religious Deportment. And to encourage Parents to this duty of well Educating their Children, let them conſider, that this is an immediate way to procure God's Bleſſings upon their Families; to make their Children, when grown up, to do good in their Generation; to be ſerviceable and uſeful to them when

when Aged, or reduced to Poverty: But above all, this Chriſtian care will be matter of great comfort when they come to Dye.

2. Let Maſters alſo be watchful over their Servants, preſſing them by their Religious Examples to an holy Life. Maſters are as anſwerable to God for their Servants, as Parents are for their Children. And this conſidered, they ſhould keep them in a Religious awe, learn them to be ſober and modeſt, Exhort them to whatſoever things are Juſt, Honeſt and of good Report. Call upon them to joyn in Family-Devotion, to frequent the Church; reſtrain them from the looſer ſort, oblige them to be meek and Courteous. Were Maſters of Families thus Conſciencious, Servants would be more Faithful in their Poſts; it is thus

thus expreſſed in the *Whole Duty of Man*, pag. 314. 'Maſters are to 'Admoniſh and Reprove their 'Servants in caſe of faults, and 'that not only in faults againſt 'them, wherein few maſters are 'backward; but alſo, and more 'eſpecially in faults againſt God, 'whereas every maſter ought to be 'more troubled than at thoſe 'which tend only to his own loſs, 'or inconvenience; the diſhon-'our of God, and the hazard of 'the meaneſt mans Soul, being 'infinitely more worthy our diſ-'quiet, than any thing of the other 'kind can be. And therefore 'when maſters are preſently on fire 'for any little negligence or fault 'of a Servant towards themſelves, 'and yet can without trouble ſee 'them run into the greateſt ſins 'againſt God, 'tis a ſign they con-'ſider their own concernments too much,

'much, and God's Glory, and 'their Servants Souls too little. Such Maſters forget that they muſt one day give an Account how they have governed their Families.

Religion was never at a lower Ebb than now, which ſpeaks that Men were never more inſenſible of their miſerable State. But methinks this ſhould be a Paradox, ſince our City abounds with Learned and able Divines, who are daily ringing Men in the Ears with the danger of ſin, and the neceſſity of a ſpeedy and timely Converſion. But ſuch is the abſurd folly of men, they are, as it were, glutted with Divinity, and think they are too much importuned to be happy. But can cautions in matters Spiritual be too often Publiſhed? Does not the

Souls of Men call for Admonitions and Perſwaſions, and the utmoſt diligence that can be uſed, to prepare them for the Embraces of the Father of Spirits? Is any thing of that worth, as the Soul? For this Chriſt did Sweat and Groan, and Bleed and Die.

Sirs, conſider, that to loſe the Soul, is to loſe all: and no redeeming it, after the fatal Sentence is paſt upon it. Conſider what a terrible thing it will be to be doomed to eternal Miſery, to be ſhut up with Devils and damned Fiends in the unhappy Reſidenſes of endleſs Torments. Who can dwell with everlaſting burnings? Who can endure to be Rackt, and Stung, and Griped for ever, without Redemption? Be therefore perſwaded to forſake your Sins, whilſt you have ſtrength to commit them; do

not

not protraſtinate, and ſhift off your Repentance to hereafter, leſt before that time come, you be unexpectedly Arreſted, ſtript into naked Spirits, and ſet a ſhore upon the other inviſible World. It is ſtrange that men muſt be Courted to be Happy! They are induſtrious enough to get Temporal Riches, eager of Worldly Honour, or any thing which may render their Lives Comfortable, Eaſy, and Deſirable; and yet very backward in laying up Treaſure in Heaven: This is a Work ſo unſuitable with the humour of the Age, ſo vaſtly different from thoſe acquiſitions which the greateſt part of the World ſtudy for, and ſeek after, that it is lookt upon a very ſtupid, melancholly, lifeleſs imployment. Time enough, ſay they, to think of another Life, when we have

nothing elſe to do; when our ſenſes decay, and cannot reliſh outward Delights, when our Bodies are bound down to a ſtate of inactivity by the Violence of Killing Diſeaſes; when the Phyſician gives over Preſcribing, and there is no apparent hopes of Recovery. But what a pernicious ſuggeſtion is this; who can aſſure himſelf of Grace to Repent at ſuch a time? For beſides the Prevalency of vicious Habits, which are great obſtructions to Repentance, it is but juſt with God to deny his Grace at the laſt gaſp to thoſe who have obſtinately refuſed the merciful repeated tenders of it all their life time. With all the manifeſt imprudenſe of Delays, is it reaſonable to ſuppoſe that God will accept of our lame, imperfect Services, a faint, Lord have mercy upon me, a few extorted Prayers, and haſty reſolutions,

tions, after Satan has quaffed our Youthful Blood, and has imployed us in his drudgery in our Health and Strength?

You therefore that put the evil day afar off, and reckon upon Repentance when you come to Dye; consider, that tho God has revealed to men that they shall certainly Dye once, yet he has not acquainted them at what time; it may be sooner or later; nor yet after what manner, it may be a *Lethargy* may seize thee, and so all thy Powers and descerning Faculties stupified, and thou insensible of thy departure. Or it may be a violent Feaver may affect thy Brain, and thou not name the name of God, but in Oaths and Curses, and thus leave the World. So that, since the time of our Departure hence is uncertain, since the manner and circumstances of our *Exit*, is kept

as

as a ſecret from us, it is the greateſt folly in the world to put off the buſineſs of our Souls to hereafter. The time preſent is that alone we can properly call our own, to morrow, next week, or month, are uncertainties; before this, we may be ſtript, and ſent into the other World. *Work therefore whilſt it is called day, for the night comes wherein no man can work.*

I hope this ſhort application may have its deſigned effect upon all that read it, to the Glory of God, the well-governing of their Lives, and the Eternal Comfort of their Souls.

FINIS.

BOOKS in the Press, and designed for it. Printed for John Dunton.

☞ THE Design for Recording the most Remarkable Providences of Judgment and Mercy, &c. Which have happened in this Age, (by the Reverend Mr. *Turner*) having been much approved of, as appears by the well Attested Relations which have been sent to him from many parts of the three Kingdoms, (none of which have yet been Printed. The said work will be Publish'd with all possible Expedition. Proposals, and Specimens giving a full Account of this History, are to be had of the Undertaker *John Dunton*, at the *Raven* in *Jewen-street*, and of most Booksellers in *London* and the *Country*.

The Poetical Works of the Ingenious PINDARICK LADY

The

The general History of the Quakers, from their first Original, down to this present time. Written in Latin by the Learned *Croes*, and done into *English* by an able hand.

☞ *THE Third and Fourth Volumes of the* FRENCH BOOK of MARTYRS (for which no more Subscriptions will be taken in) will be Published with her late Majesty's *ROYAL PRIVILEDGE*, are Preparing for the Press; but being much larger than the *two former Volumes* (for these Two Last Compleat the Work and contain the *MARTYRDOMS* of all the *French Protestants*, from the beginning of the Reign of *LEWIS* XIV. down to this time) 'twill be a considerable time before they can possibly be ready for publication; but as soon as they are notice thereof will be given in the *Gazette* by the Undertaker *John Dunton*, at the *Raven* in *Jewen-street*.

☞ If any *Ministers Widow*, or other person, have any Library, or parcel of books to dispose of, if they will send a Catalogue of them, or notice where they are, to *John Dunton*, at the *Raven* in *Jewen-street*, they shall have ready money for them, to the full of what they are worth.